



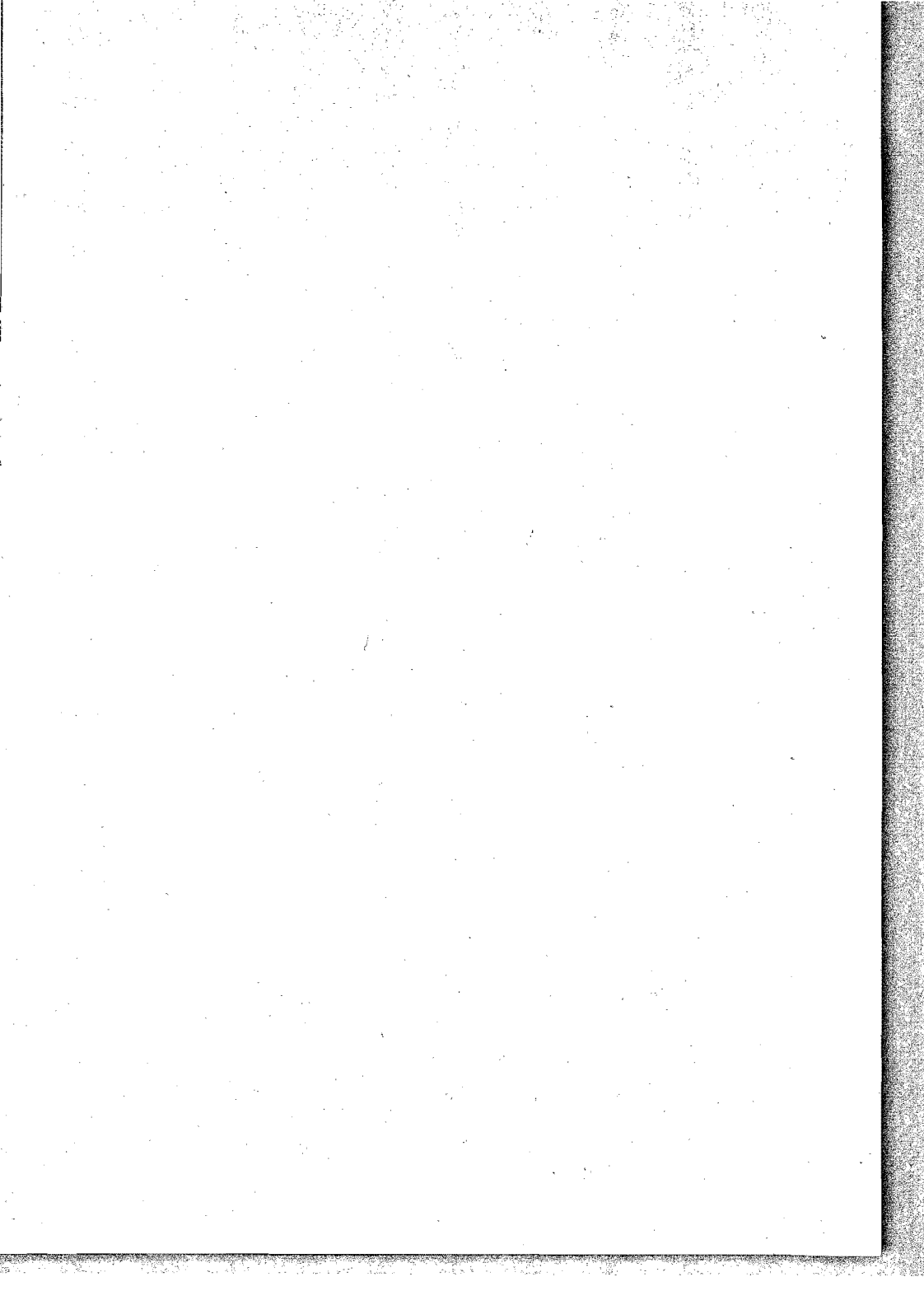
CLC MISSION AND SOCIAL REALITY

Data and Reflection
on our apostolic activity

By an International Working Group

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INTRODUCTION

In order to fulfill the recommendations of the Loyola '86 World Assembly and to reinforce the grace received there, the EXCO decided to constitute several International Working Groups. Among these, the "CLC Mission and Social Reality" Working Group was formed as a response to the 4th and 6th recommendations of the Assembly. These recommendations requested the development of the social consciousness of our CLC and the use of social analysis, illuminated by the Gospel, the dynamic of the Spiritual Exercises of St Ignatius and the Social Doctrine of the Church. This was proposed as a way of advancing towards a coherent response to the call of our God to view the world with His eyes, to make ourselves responsible for it, to denounce injustice and announce the Good News.

This group, formed early in 1987, worked steadily and hard through correspondence until the end of 1989. Its members were: Coordinator Josefina Errázuriz (Chile, member of the EXCO), Aurora Valdellón (Philippines), Margaret Cody (Australia), Serge Legault (French Canada), Werner Brunner (Switzerland), Peter Titland, SJ (Zambia), Betty Leone (USA), Luis Valdés SJ, (Mexico), Gina Torres (Brasil), Rene Cortazar (Chile) and Juan Antonio Cordoba (Spain, member of the EXCO).

To facilitate the development of this reflection, the members coordinated the work of a group of Communities from their own language group or geographical area.

1. A MANDATE:

The EXCO established the following mandate for the group: "In relation to the integration of faith and social reality:

1. To gather different responses to concrete situations that have been faced by local and National Communities or by individual CLC members.

2. To identify the evangelical and Ignatian elements present in the process which has been followed in order to arrive at these responses.
3. Based on the two previous steps and taking into consideration the social teachings of the Church and contemporary social analysis, to elaborate some guidelines which would help CLC both on the local and national levels to move towards a more definite mission orientation.

This Mandate, conceived to be a process of reflection and discernment, was to be carried out principally in the national communities by its individual members and/or some of its small local communities. The Working Group would assist this process of reflection by coordinating the efforts, and would channel all the resulting material to the coordinator.

2. STEPS FOLLOWED TO ACCOMPLISH THE TASK

After a lengthy period of reflection and correspondence, which lasted more than two years, the most significant material was gathered together in a text of 250 pages which is in the possession of the World Secretariat in Rome. This very interesting material is at the disposition of those interested in studying it. Some witnesses taken from it have already been published in PROGRESSIO, but only a few can appear there. The whole compendium has three chapters which correspond to the three STAGES of the work involved, which were the following:

FIRST STAGE: GATHERING OF EXPERIENCES AND TESTIMONIES

The work of the First Stage consisted in identifying the responses motivated by the Gospel and our Ignatian spirituality which, as CLC, we were generating in response to the multifaceted reality of the world in which we live. This was done through a questionnaire sent to all National Communities to orient the reflection.

Reports were received from the following eleven National Communities: Argentina, Australia, Brazil, Canada (Eng) Canada (Fr), Chile, Ecuador, El Salvador, India, Mexico and the United States. They are all very valuable documents which can be grouped as personal testimonies, communal testimonies and testimonies of service within wider organizations external to CLC.

SECOND STAGE: PRESENTATION AND READING GUIDELINES

In this stage the National Communities elaborated a brief presentation and some guidelines for a fruitful reading of the testimonies and experiences of mission and service gathered in the previous stage.

The following fifteen National Communities collaborated in this second stage: Argentina, Australia, Brazil, Canada (Eng), Canada (Fr), Chile, China, Ecuador, India, Luxembourg, Mexico, Philippines, Switzerland, Unites States and Zaire. Germany, China, Philippines, Switzerland and Zaire, which had developed the first stage but had not sent their responses to the Coordinator, participated in this second stage. This explains the greater number of contributions received in this part of the process.

THIRD STAGE: SEEKING A MORE DEFINITE ORIENTATION TOWARDS MISSION.

In this stage, each National Community assigned 2 or 3 persons to study the material gathered during the two previous stages. These persons were to be very committed members of CLC, who, moreover, had some qualification both in the Social Doctrine of the Church and in social analysis. Their task (outlined in the work guidelines) was to analyse the accumulated experience and discover ways of fostering greater commitment and service for the future that could help CLCs orient themselves in a more definite way towards mission.

Very valuable reports were received from the following ten National Communities: Australia, Brazil, Canada (Fr), Chile, Germany, India, Luxembourg, Mexico, Philippines and the United States.

3. PARTICIPATION OF NATIONAL COMMUNITIES

The participation of the National Communities in this reflection on CLC MISSION AND SOCIAL REALITY was ample and important. Many CLC National Communities were touched in different ways and participated with varying degrees of intensity. In doing so, they initiated a process of reflection on this core element of our Christian and Ignatian identity.

The assembled material reflects the lived experience to a degree, because it constitutes a small part of the much greater reflection which was not recorded but which, in fact, was carried out in many local communities and in many places.

In all, ten National Communities completed the three stages of process: Australia, Brazil, Canada (Fr), Chile, Germany, India, Luxembourg, Mexico, Philippines, and the United States. The participation of these National Communities was very important both for them, as their letters attest, and for the whole of the World-wide Community.

We have learned of several other National Communities that participated in the First Stage of this reflection but did not send us their testimonies, perhaps because they did not manage to record them. Such was the case for Zambia, Japan, Indonesia and South Africa.

Over all, we received contributions from seventeen National Communities and an expressed commitment from another four, which gives a total of twenty one participating National Communities.

For different reasons, the Communities of Spain, Zimbabwe, Bolivia and Ireland excused themselves from participating.

4. WEIGHING THE RESULTS

The fact alone that, in twenty one National Communities, many people and many small CLC groups reflected at the same time and united in one spirit on our Mission constitutes a valuable fruit in itself, a profound advance in the development of the World Community, a gift from our God which deepened our awareness of being sent to bring Good News to the world.

During the First Stage, we constituted a kind of vital network that embraced the world, reflecting together in many places on our responses to the call of the Lord in the concrete reality of our world. This, in itself, even if nothing had been recorded for later publication, is a magnificent gift. The written testimonies are the tangible result of the First Stage, although it actually included many more because, for one reason or another, many persons and small communities did not reach the point of committing their experience to writing.

The effort expended by the National Communities in the Second and Third Stages deepened our awareness of the missionary nature of CLC and, in several countries, moved the National CLC Assemblies to choose Mission as their central theme. A number of letters and testimonies highlight how members of the "Working Group" and the National Community Coordinators have been vitalized by their participation in this effort. Moreover, many individuals have given testimony that the fact of being invited to reflect, in itself was renewing and opened for them new perspectives and questions.

In summary, I believe the Working Group responded to the Mandate of the EXCO with a contribution that was fruitful for communities and members, and this at all levels:

- for CLC members and small local groups: It was stimulating and clarifying to recognize, describe and evaluate their apostolic service, either at a personal or group level;

- for the National Communities: The process of collecting life testimonies of their individual members and local groups contributed to the growth of our own self-awareness. It constituted a concrete opportunity of discerning whether or not we are fulfilling our commitment to "consecrate ourselves, above all, to the renewal and sanctification of the temporal order" (GP 7). Throughout the process, it was possible to evaluate whether we were being communities united in the Mission of working, with Christ, to establish the Kingdom of the Father in the world in a way that is adequate to the true needs and urgencies of our times;
- For the World Community: it constituted a privileged time in which many members, in so many places and at the same time, had the opportunity to reflect on mission, the core of our CLC way of life. Moreover, this concrete step led us to recognize and give thanks for the different calls and the many gifts with which God enriches us throughout the world. I hope that this will shed light on our future and will move us to thanks God with all our hearts;
- for all: it has helped us all to discover criteria and ways of discerning "greater" and "better" missionary service and to recognize ourselves as a World-wide Community on Mission.

Personally, I wish to close thanking all for the magnificent opportunity of collaborating at the world level in the reflection and deepening of this so central dimension of our being Christian and Ignatian lay persons in today's Church.

Josefina Errázuriz
COORDINATOR

FINAL REPORT OF THE INTERNATIONAL WORKING GROUP "CLC MISSION AND SOCIAL REALITY"

This FINAL REPORT has been elaborated with the assistance of ILADES, Instituto Latinoamericano de Doctrina y Estudios Sociales (Latin American Institute for Doctrine and Social Studies), Santiago, Chile, directed by the Society of Jesus.

CHAPTER ONE

EXPERIENCES AND TESTIMONIES OF MISSION

INTRODUCTION

In this Chapter a summary of the First Stage of the project "CLC MISSION AND SOCIAL REALITY" is presented. The work of this stage consisted in promoting a process of recognition and reflection on the experiences of mission and service of individual members of CLC. A questionnaire that could orient the search for adequate response was elaborated.

The numerous reports and testimonies were classified as: personal testimonies, community testimonies and testimonies of service within larger organizations. Here, we present a descriptive analysis of those testimonies.

METHODOLOGY

Close reading of the material collected in the First Stage led to the organization of the information according to the following categories:

- Types of service
- Initial motivation for offering the service
- Difficulties encountered
- Relation between faith and mission
- Spiritual fruits of service

1. TYPES OF SERVICE

The services offered by the National Communities most often respond to local urgent needs. We can classify them as:

- Pastoral services
- Promotional services
- Economic assistance services
- Aid to marginalized sectors
- One's own life and work as service

These categories are not mutually exclusive.

1.1. Pastoral services

These are services carried out in parishes, schools or within the CLC itself, and refer to spiritual and religious needs. They are of three types:

- Education or formation services: work in catechetics and guidance of groups (youth and adults) within the pastoral programmes of different parishes and schools; work within CLC (Community Guides, members of national leadership Councils and others working groups); work as spiritual guides or as guides of the Spiritual Exercises.
- Administrative services: members of Parish Councils, Parish secretaries, coordinators of pastoral work in schools, organizational and administrative needs of the CLCs.
- Serving as lay ministers distributing the Eucharist, Ministry of the Word.

1.2. Promotional Services

In this category, we include those services that tend to promote human dignity and evangelize society in different spheres. Work of CLC members in organizations for the defense and promotion of human rights, in the formation of political leaders with Christian values, in the

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promotion of justice and peace in countries affected by conflict; they participate in movements for reconciliation, in organizations against torture, in services that assist political refugees, in pacifist and ecological movements, etc.

These activities promote evangelical values in those most urgent and concrete social needs, recovering the dignity and essential values of the human person when these are systematically denied.

To a great degree, in many testimonies, members seek to motivate the poor so that, in the future, they can aspire to change their living conditions through social and neighborhood organizations. The effect is that they become aware of their rights and duties and struggle for them.

It seems clear from various contributions that those who work for human promotion, soon find it necessary to encourage participation in organizations, be they sectorial, union or political, for the sake or more effective social change.

1.3. Economic and Technical Assistance

To this category belong job training activities, technical assistance in the evaluation of projects, financial aid to micro-businesses and other forms of economic aid.

Members and/or CLC organizations offers professional services to get the best out of projects, assisting people who, for lack of know-how or economic means, cannot carry out an adequate evaluation and implementation of their projects alone. They also contribute to scientific and technological development through emphasis on improving the quality of life in the areas of housing, nutrition, health, etc.

As a consequence of technical assistance, organizations that offer training and credit to modest business

people with viable and profitable ideas have been formed in order to collaborate with the implementation and management of their projects as sources of honorable work.

Other sorts of economic aid consist in a wide spectrum that ranges from alms and collection to assistance in the marketing of collected goods and/or those produced in small workshops or by people with little negotiating power in the market.

1.4. Aid to Marginated Sectors

Understanding that this is included in each of the above categories, it must be dealt with separately given the important values which are expressed in this area: service to those favoured by the Lord - a preferential option for the poor.

The majority of the services offered by CLC are for the poor. The testimonies reveal that the World Community puts that option into practice and is committed to concrete social action for the transformation of the unjust structures that oppose the growth of the Kingdom of God and its Justice.

Among many other possible examples of CLC promotion of development, respect and solidarity with the poorest and most abandoned, we can mention the following categories: promotion work in Ecclesial Basic Communities (Comunidades de Base), education of people that live in slums about their duties and rights, legal and social assistance in margined neighborhoods, promotion of the spirit of solidarity with respect to those who are most dispossessed, work for the rehabilitation of alcoholics and drug addicts, farm worker organizations, education of children who have been obliged to abandon school in order to work, formation of leaders, economic aid to marginal sectors, programs of work for the unemployed, rehabilitation for the infirm.

1.5. One's own life and work as service

Finally, the very life and professional work of CLC members - which, because of their nature, are not so obvious as concrete social services - constitute irreplaceable and effective service in many cases. We are thinking of so many home makers, employees, workers and professionals who assume their profession and place of work as the place to which the Lord has called them to bring the Good News and to impregnate it with evangelical values. These people are unable to offer other voluntary services for different reasons.

2. INITIAL MOTIVATION FOR OFFERING THE SERVICE

The responses show that those who feel touched by the message of God in Christ and wish to respond to that call feel the imperious necessity to do something to announce the Good News. For that reason, they discern in the face of life's multiple social needs, and seek the concrete mission to which the Lord is sending them.

It can be seen that there exists an awareness that Jesus manifested, in His life and message, an option of preferential service toward those marginalized by society. From His own preferential option, He calls and asks for our commitment to be with Him and to work with Him.

The different testimonies allow us to affirm that the Christian Life Communities seem to be alert to the call that Christ makes from His Cross today in the diverse situations of suffering, marginalization and injustice.

The primary motivation for service is the desire to announce the Good News to one's brothers and sisters. This is manifest in two ways that are intimately joined one to the other: a) the proclamation and cultivation of the Gospel and b) the promotion of justice.

- a) Many CLC members feel called to the irreplaceable work of spiritually forming others in the values of our

faith. They feel the Lord's call to live mission, communicating what they have received from the Lord as a gift that changed their lives and filled them with joy. They do this either in Catechetics or as Community Guides or spiritual guides of persons through the Spiritual Exercises of St Ignatius.

b) The majority of the testimonies speak of the unjust living conditions in which many of our brothers and sisters live today, conditions of misery which lead them to despair; and of the abandonment of governmental agencies which often are unable to tackle and solve the problems.

Generally, social work responds to the urgent necessity to combat a form of society that causes the multiple problems of social adjustment, unemployment, misery, drug addiction, alcoholism, delinquency and prostitution. In the face of this type of society, the Christian rebels and dedicates him/herself to changing it and to impregnate it with evangelical values.

3. DIFFICULTIES ENCOUNTERED

The Mission of Jesus with His Apostles was not free of difficulties and He foretold that it would always be that way. Various difficulties of different natures are perceived: spiritual, social and economic. The testimonies tell us that:

- The greatest difficulty lies in discovering an adequate way of speaking of God to persons who, first, need to eat, who feel oppressed by the constant frustration of their expectations, who find it difficult to imagine a God who is love because they have never been loved and who, in a situation that slowly consumes them, lose initiative and lack the energy to overcome the situation that holds them down.

- Weariness and despair in the face of the enormity of the task to be performed, together with the few fruits harvested after much hard work, are cause of many moments of trial. Here, prayer, the daily Ignatian pause and the offering of one's work to the Lord are the most effective arms for overcoming these difficulties.
- Sometimes a paternalistic attitude toward the needy is perceived that makes the approach and personal contact with a brother or sister as our equal difficult. There is a clash of two cultures, theirs and ours, which comes to them from outside. This makes the process of adaptation and acceptance difficult and painful.
- There are also difficulties that arise from within ourselves: our way of life, our lack of formation and commitment, our negative attitudes toward service.
- There is the constant and tiring struggle against the consumer society in which we are all immersed. It inexorably induces attitudes and ways of acting that lead us away from the search for the Kingdom.
- In many places, there is a lack of economic and human resources. Important as well is the scarcity of adequate technical means for mission and of supporting infrastructure for CLC work. There are also cases of a lack of interdisciplinary support for more effective service.
- There is a scarcity of skills for good social analysis which would guide us in our decisions with respect to the kind of mission and how to engage in it.
- There is a lack of professional personnel and instrumental equipment for adequate educational and health attention.
- In many cases, economic restrictions hinder the alleviation of the misery and poverty of broad groups of people.

- There also appears in some testimonies the desire for a more complex CLC structure which, while maintaining the richness of the small local communities, would provide better articulated assistance and mission support for more effective social service. We lack structures that would bring together many isolated efforts which would have a better chance of changing unjust structures.

4. RELATIONSHIP BETWEEN FAITH AND MISSION

The testimonies and experiences indicate that there is an intimate relation between missionary service and the life of faith, which is very coherent with Ignatian spirituality. The responses emphasize two complementary aspects:

- a) The personal growth of each member of the community in the different facets of human growth. The vital need of prayer in order to have intimate contact with the Lord, to hear His call and be able to respond adequately to the limits of one's potential, is especially highlighted.
- b) The community growth and development through the sharing of faith experiences and the discernment of the calls of the Lord in the face of needs. This opens us to mission and to apostolic service in concrete and adequate ways.

These two aspects seem to be fundamental for growth and self-knowledge, for discovering personal and communal limitations and richnesses, for seeing God acting and calling us in each person and event, for adequately reviewing one's life and missionary service and for preparing oneself for contributing to the change of unjust social structures.

Prayer, in close contact with life, makes our social perception more acute and helps us see more clearly how to renew society and extend the utopia of a "civilization of love".

The daily consciousness examen, personal and community discernment and the Spiritual Exercises periodically are the Ignatian elements that help us in the search for the social and personal good. In that way, we become "contemplatives in action". The testimonies also highlight the importance for mission of an evangelical life style. This means living the poor and simple life style that Jesus chose for the success, in God, of the Mission.

5. SPIRITUAL FRUITS OF SERVICE

A first fruit of mission is the conversion lived by those who give themselves to it. It is a liberating conversion that allows us to face social reality with our eyes on the Lord and, consequently, with greater hope for social change illuminated by the spirit of the Gospel.

The testimonies tell us that those who go to the poor change and adjust their scale of values; that those who come to know the faith and solidarity of the needy come away with their own faith strengthened and open to greater solidarity; that those who offer service inspired by the love of the Lord experience the joy of being transformed by Him, discover new aspects of their own faith and understand more deeply the importance of loving our neighbour and the responsibility it implies.

Many testimonies relate how, on many occasions, their faith is tested or "tried". In the exercise of missionary service, they feel personal weakness, how small one is and how little one can do in the face of the immensity of the call and the needs. This is a transforming experience: it transforms our voluntarism until we exclaim with St Paul "I glory in my weakness". Only then, can we begin to grow and work "for the greater glory of God".

Feeling mission this way leads to feeling the urgency of participating actively, in communion with the Resurrected Christ, in the construction of the Kingdom; it leads to living poverty with the poor Christ and to committing oneself in service to the needy. Small things acquire

greater value and Jesus becomes more real and closer; He becomes the Lord of our lives and of our history and is announced with greater force and credibility.

The testimonies show how Ignatian spirituality, accepted and lived within the CLCs, is an effective instrument for missionary service. The Spiritual Exercises of St Ignatius are the source recognized by each CLC member as nourishment for service. They say: 1) they teach us the daily revision of life; 2) they train us to exercise discernment and to observe, evaluate and improve our service; 3) they make us feel others' needs as though they were our own; 4) they open us to greater responsibility for the society for which the Lord was incarnated, lived and died; 5) they center our lives on working with Christ for the establishment of the Kingdom of His Father.

The testimonies place great value on community. It is the point of sustenance for the mission, helps in prayer and missionary discernment, moves to greater and better service and encourages a more evangelical life style.

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CHAPTER 2

MISSION AND SERVICE IN 15 NATIONAL CLC COMMUNITIES

Here, we present a synoptic Table of three parallel columns which synthesizes the reports of 15 National Communities, based on the responses to the questionnaire of the First Stage.

The first column gives the generic classification of the services offered by CLC; the second describes them in concrete terms, often giving the name of the work; the third indicates objectives. Given the impossibility of reproducing here the entire reports of those countries, we believe that this "summary table" is helpful for making a bit more concrete what was presented in the previous chapter and for preparing the synthesis in the following chapter of this work. It also allows for a comparison between the specific emphases of the diverse countries.

We hope that the National Communities that did not participate can offer the World-wide Community a synoptic vision of their apostolic activities carried out with criteria similar to those used here. In this way, sharing their information about what they do, all of us can grow in knowledge, be stimulated and help each other better in our work for the Gospel of the Kingdom.

SUMMARY TABLE

<u>TYPE OF SERVICE</u>	<u>DESCRIPTION</u>	<u>OBJECTIVES</u>
<u>THE PHILIPPINES</u>		
Financial Assistance	Credit programs	Capital to workers for beginning small businesses.
	Organization of Cooperatives	Need to organize to live better.

Pastoral assistance	Retreats, Seminars of prayer and experiences	Formation of CLC members and others.
	Prayer and fasting movement	Pray for justice and peace.
Promotional	Pro-peace and Free Elections movements	Work for peace through non-violent means
Socio-cultural	Alan Buhay Foundation for aid to children	Educate poor children and orphans to free them from vagrancy and prostitution
Aid to margined	Rehabilitation of abandoned children	Idem
Formation	Matrimonial courses	Create consciousness of the importance of the family
<u>AUSTRALIA</u>		
Promotional and Technological	Cancer research	Improve quality of life
	Occupational therapy	Assist social insert- ion of the handicapped
Parish	Catechesis and educat- ional activities	Form children & youth in the fundamental truths of our faith
	Administration	Help manage and direct parish work
Aid to marginalized	Aid to Vietnamese refugees	Receive & help search for new homeland
	Teaching of maladapted children or with family problems	Satisfy their most immediate material and sustenance needs

Republic of CHINA

Parish	Pre-matrimonial orientation	Favor discernment vis-à-vis the marriage life option
	Work in rural parishes	Formation in the faith

INDIA

Aid to margined	Club for elderly	Make them feel content and accompanied
	Teaching homeless children and from marginal neighborhoods	Lift up the margined
	Food cooperative	Promote organization
	Women's work training	Promote the dignity of society's poorest
	Rehabilitation of prostitutes	Integrate the margined women

GERMANY

Aid to marginalized	Literacy programs	Assist the coming to awareness
	Aid to marginal groups	Promote solidarity
	Hospital and home visits	with most needy
	Jail and infirm visits	brothers & sisters
	Collections	
Promotion	Training of workers in their rights	Improve living standards
	Ecology movement	Promote awareness for the defense and care of the environment

	Pro-peace movement	Work for peace and justice
	Contacts with the G.D.R. and Poland	Strengthen fraternal ties
Parish	Liturgy and Parish Council	Formation in the faith and liturgy
Formation	Spiritual direction Formation of Communities	Assist growth in the faith

ZAIRE

Religious education	Work with youth towards learning the Gospel	Assist growth in the faith
	Family encounters	Promote the importance of the Christian family
Promotion	Workers' consciousness raising	Help them know their rights and duties
Formation	Formation of Young girls	Labor training

SWITZERLAND

Parish	Administrative work	Help manage the parish
	Spiritual assistance	Assist growth in the faith
Aid	Aid organizations	Help children, women and foreigners
Promotional	Consciousness raising organizations	Assist the search for justice in Third World countries

LUXEMBOURG

Economic assistance	Economic aid to Third World countries	Financial aid to poorer churches
Parish	Catechesis, Liturgy and Parish Council	Form Christians intellectually and religiously

CANADA (English speaking)

Aid	Work to help the homeless unemployed	Help relieve the loss of home and job temporarily
Development assistance	Alternative farming method Development and peace societies Health practices promotion	Technological aid to Third World countries to better quality of life
In daily life	Family ministry Ministry with friends Ministry in work	Make life more Christian
Social justice	Participation in movements for life	Work for justice

CANADA (French speaking)

Parish	Liturgy and apostolate Parish committee	Growth in the faith
Formation	Ignatian spirituality	Growth in faith and formation of Communities
Aid	Aid to orphans, elderly, handicapped and mentally impaired Help for immigrants Help for the homeless	Accompany and improve level of life
Financial	Aid to Third World	Improve level of life

UNITED STATES

Parish	Catechesis Lay Ministers Spiritual direction	Promote and assist spiritual growth Help in ministerial needs of the Church
Formation	Guiding Communities Spiritual guidance Guiding Spiritual Exercises	Growth of CLCs
Economic aid	Soup kitchens Aid to poor families Hospital volunteers	Help for the most urgent needs of the marginated
Testimony of life	At work In one's profession In politics In the home	Carry the Good News to the world through faith-life coherency

MEXICO

Parish	Catechesis and Liturgy	Aid growth in the faith
Formation	Retreats, Formation courses, Guiding CLCs, Spiritual direction.	Help CLC growth
Social promotion	Cooperative work and labor training	Incorporate the marginated
Cultural promotion	Work with youth Work with the poorest	Along the lines of Basic Christian Communities.
	Social Analysis	towards a real appreciation of the world & a conscious- ness of being agents of social change

ECUADOR

Medical aid	Health clinics Health education Preventive medicine	Improve living conditions
Aid and promotional	Work with garbage collectors	Improve negotiating conditions vis-à-vis formal sector
Parish	Catechesis, pastoral work, Pre-matrimonial courses	Aid growth in the faith

BRAZIL

Parish	Catechesis, Liturgy, Formation courses, retreats, Family apostolate	Announce the Good News, evangelization
Formation	Guiding Communities CLC Service Councils Spiritual orientation	Growth of CLCs
	Aid to Basic Christian Communities	Growth in the faith
Apostolate in one's profession	In diverse CLC professionals' lives	Work for structural change
Aid	Financial aid to the needy	Help for the poor

CHILE

Parish	Parish Councils	Assist in parish work
Promotional	Visits to poor neighborhoods Peace and Justice Service	people's promotion Promote respect for human dignity
	Neighborhood coordinators	Promote organization

	Labor and technical training	Promote the dignity of work
	Credit for micro businesses	Open new sources of work for unemployed
Aid	Health clinics	Improve level of life of the poor
Formation	Family	Highlight importance of Christian family
	Guiding CLCs	Growth and development of CLCs
	Guides of Spiritual Exercises	
	Guides of prayer group	
	Retreats	

CHAPTER 3

SYNTHESIS AND GUIDELINES FOR THE FUTURE

This Chapter presents the results of the Third Stage of the project. As was explained in the Introduction, the purpose of this Stage was to evaluate the diverse experiences, according to certain guidelines, and to discover adequate ways of assisting growth in Mission for the future. Given the fact that only ten National Communities participated in this final Stage, this Chapter has a smaller data base than the earlier chapters. Nevertheless, we believe that these observations are valid and can illuminate the missionary reality of the World-wide CLC Community, opening up possibilities for future development.

1. OVERVIEW OF THE EXPERIENCE

The services offered by these Communities embrace a wide range of possibilities: animation within the CLC, aid to and promotion of social groups and/or persons, family and apostolic animation in different spheres and collaboration in social action institutions.

- The intra-ecclesial evangelization services are mostly carried out within the CLCs, parishes, Church schools or in Ecclesial Basic Communities.
- With regard to direct assistance, priority is given to accompanying and protecting those who are suffering and marginalized. There is an infinity of diverse initiatives that are developed either by persons or in collaboration in institutions that seek to offer assistance in the face of diverse needs. In several First World Countries, this becomes collections and alms for Third World Countries.
- In social promotion, persons are prepared for labor training, for seeking and generating projects and jobs, for assistance to labor movements, for work with students, for the development of technologies for better life, etc.
- In some National Communities, there is a strong accent on exercising one's profession and state of life as mission.

From all this, we can conclude that the preferred habitat for service is the world of the dispossessed, of the poor and oppressed, in the hope of helping to bring about a social change impregnated with evangelical values.

Values

- The missionary work of CLC members in each place is considerable and makes a very important impact.
- The richness lived is very great, so much so that it seems impossible to summarize it in this report.
- A simple reading reveals the diversity of charisma as well as the depth of commitment.
- To a great degree, Ignatian spirituality is recognized as the dynamizing factor and it is impressive to verify the seriousness with which many National

Communities work on the theme of Mission, allowing themselves to be called by the priorities fixed by the local Church.

- In the majority of cases, the commitment implicit in service seems to have opened broader horizons for greater service.
- The awareness of one's life and work as mission, balance the fairly general feeling that mission is constituted by those activities carried out in free time or weekends.

Problems

- Some responses indicate a somewhat reductionist vision of the social dimension, analyzing only those activities called "social" and without perceiving that all human life is social.
- There is also a reductionist vision of the mission, considering it to be "works done for God". It is not a question of doing "works for God" but of doing "God's work". In this sense the CLC mission identifies with the mission of the Church.
- In some responses, service seems to have had a merely assistance focus, without adequate social analysis.
- Some National Communities detect within themselves services with an assistance focus undertaken without consideration of the service priorities proposed by the local Church. Because of this, they seem to invest immense effort in action of little missionary consequence and significance for the transformation of unjust social structures.
- In some cases, one encountered a lack of constancy in service. In many cases, this occurred because there was

inadequate evaluation of the difficulties that would arise once the work began, and of the time that would be needed for its fulfillment.

From this evaluation of the difficulties, the National Communities made the following response: as members of CLC, we must subject our apostolic service to discernment, oriented by some minimum guidelines, which will guarantee that our election will be for "greater" and "better" service.

2. GUIDELINES FOR BETTER SERVICE

It seems clear that our CLC vocation is a personal call to be lived in community. Because of this, it is important, for better service, to maintain permanent emphases on both personal and community growth. Underlining this fact that being a Christian orients us towards service, as Jesus came to serve us, is a key orientation for CLCs. Members and CLC communities, at local, national and world levels, exist for service. This is their reason for being: CLCs at the service of the Kingdom. And the multiple means at our disposal in our spirituality are adequate for achieving this objective:

- The experience of the Spiritual Exercises of St Ignatius is the specific source of missionary growth for CLC members, both personally and communally.
- From the point of view of service, the daily review (or the Ignatian "pause") acquires special force. It does not paralyze but rather makes action more dynamic. This is so because only through an intimate relationship with God and the evaluation of His calls can our mission grow and be effective.
- The search for an evangelical life style is vital for Mission. Only a simple and poor life style can

open the way for following Jesus more closely in His Mission which is ours, thanks to His love. It is up to each one in particular, with the help of the community, to seek that "life style" to which Jesus calls us in freedom for greater service.

- Our response to the Lord that takes the form of service must be the fruit of personal and communal discernment in the face of the Father's call to commit ourselves to the Mission of His Son. This discernment must be continuous and not only used in the moments of taking a decision but also for the constant evaluation of our missionary work.
- Discernment must be illuminated by serious study and knowledge of the Social Teachings of the Church; it needs, moreover, a loving heart which seeks ways to incarnate these teachings.
- discernment must also take into account the priorities of the local Church. The Ignatian sense of the Church cannot be absent but must, rather, enrich our decisions.
- For missionary discernment that seeks real impact in the evangelization of the world, social analysis and its basic tools are very important. These provide the communities with more objective information about social realities and, thus, a broader perception of the facts to enable us to seek the place and the way in which God is calling us to serve the world, the Church and the coming of His Kingdom. With regard to social analysis which is a necessary help towards discernment, it is important that it takes into account the social, political, economic, cultural and religious system that exists in the place chosen for service.
- Missionary discernment cannot avoid giving importance to one's state of life and one's profession. Normally, they are the privileged place for the Lord's calls and it seems imprudent to underestimate them.

3. WHERE TO GO?

Ignatian spirituality is a way of entering into the encounter with Jesus and His Father. They communicate their Spirit to us and open us to the world and its needs and help us to view it with God's eyes. Thus, our mission in the Church is born, a universal mission. This means nothing less than working with Jesus, with the power of His Spirit as the Resurrected One, in the Advent of the Father's Kingdom. And to prepare this coming we must announce the Good News and work to open the way for the coming of the justice of the Kingdom of God. This must pass through the necessary mediations that will help avoid mistakes in choosing the way. Some of these were already indicated above in "guidelines for better service", but there are still others highlighted by the work of the National Communities in the Third Stage.

- * They insist strongly that the Mission demands the best from each of us, in every sphere of life and not only in "extra" or free time activities. All our life must be missionary, must be impregnated with the style of Jesus and be at the service of the Father's preferred ones: the poor. This will illuminate family, work, study, social and political commitments, etc.
- * Every CLC member must make a vital option of service in the Mission of the Church which is the Mission of Christ. Thus, each must seek the ways of collaborating in the change of those structures that are against God's desires for us. In some cases, after discernment, this meant adopting a commitment in a political party, while in others, it meant working in the training of leaders, or in struggling to change unjust laws, or in the promotion of human rights, or in struggling against generalized indifference and egoism... The range of possibilities is so wide!
- * Among the "structural" proposals for enabling the CLCs to support and effectively assist the mission of their members and become a visibly apostolic inspiration to all, I will highlight the following:

- Each National Community must structure itself to lend true support to Mission. This way of structuring itself must reconcile, on the one hand, the power of conversion, encounter and growth provided by the small community and, on the other hand, the strength that a larger community (the community of communities) has in view of a more effective influence in the social, political, economic, cultural and religious realities. It is important that efforts do not become dispersed but rather are aggregated for Mission.

- Groupings of CLC members who, although they continue to belong to their small community as always, come together to focus on and commit themselves in a visible and efficient way to different areas of reality such as the media, legislation, ecology.

- It is necessary to balance the three bases that sustain CLCs: the personal encounter with Jesus Christ, the small communities in which the faith and discernment are lived is a special way and the large community, National or World-wide Community (or Movement or Lay Association) as surety or guide for a way of life and living tradition of growth in the Spirit. Currently, the weakest link of these three bases is the larger Community. The feeling of belonging to it is weak and this lessens our missionary visibility. Many realities that stimulate and nurture the sense of mission require collective action that goes beyond the small community.

In fact, all say the same thing in different ways. It seems clear, then, that there is a real need for growth in this area. This could be a moment for taking another step in this direction.